THE

NEW-YORK

Missionary Magazine,

AND

REPOSITORY

OF

RELIGIOUS INTELLIGENCE.

FOR JUNE 1803.

NEW-YORK MISSIONARY SOCIETY.

THE first Tuesday of April being the time fixed for the annual meeting of this Association, the members accordingly met on that day.

Agreeably to a provision of the constitution, for maintaining union and correspondence with associations formed upon similar principles, and with similar views, Dr. M'Whorter President of the Missionary Society of New-Jersey and the Rev. Mr. Hillyer attended, and took their seats, as delegates from that body.

The members, after receiving and reading the report of the Board of Directors, proceeded to the choice of Directors for the ensuing year, and then adjourned to meet at 10 of the clock before noon on Wednesday.

On Tuesday evening in the Baptist Church in Gold Street, the Rev. John Williams delivered to a crouded audience, an animated discourse, glowing with the spirit of fervent piety, and ardent zeal for the promotion of the blessed Redeemer's kingdom, from Psalm lxviii. 2, *That thy way may be known upon earth; thy saving health among all nations;* which at the adjourned meeting held on Wednesday was directed to be published. At this meeting also delegates were appointed to attend the meetings of the New-Jersey Missionary Society throughout the year; and the Rev. Dr.

Ashbel Green of the city of Philadelphia was elected to preach the annual sermon on the first Tuesday of April next in the middle Dutch Church.

The progress of the Society, and the measures they have pursued for evangelizing the heathen ; the prosperous appearances in one quarter ; and the dark prospects that present themselves in another, which once promised a more favourable issue to their labours, will be best understood by the following

ANNUAL REPORT OF THE DIRECTORS.

In reviewing the occurrences of the last year, the Directors have found cause of thankfulness to God, and of congratulation to the Society.

They have not, indeed, to announce, what they most anxiously desire, an extension of their plans, and the entrance of the gospel into distant heathen tribes, hitherto little known, and wholly neglected. They are not even prepared to speak of the triumphs of the Redeemer's grace among those to whom they have access. The husbandman must labour ; he must sow his seed, and then wait with patience for "the early and the latter rain," that he may reap the precious fruits of the earth. It will be a large recompense, if the Gentiles, after great exertions, many prayers, and long delay, turn at last from idols "to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, even Jesus, who delivered *us* from the wrath to come." Events leading to such an issue, the Directors humbly hope are now taking place. The mission to the North-Western Indians, which formerly they were not authorised to view in any more favourable light than that of an eligible experiment, has now assumed the form of a regular Christian establishment. Mr. Holmes is engaged as a permanent missionary. His commission, which leaves to his discretion occasional visits to remote tribes, as well as to his friends in this city, embraces the Senecas and Tuscaroras as his peculiar and stated charge, from which he is never to be absent more than six months in any one year. This fixed residence is supposed to be the most effectual of human means for cherishing the present favourable disposition of the Indians, and for counteracting the stratagems with which the adversary may be expected to oppose the gospel, and to persecute its ministers. Our Lord Jesus has forewarned them of suspicions of their integrity, and plots against their peace ; of

conflict, too, "with spiritual wickedness," wherever they go to "turn men from darkness unto light." The Directors have not remained without this proof that they "are warring a good warfare." "False prophets," "deceitful workers," and "filthy dreamers," have already appeared among the Indians, "contradicting and blaspheming the word of truth;" and through their persuasions some have given heed unto fables, though, it is hoped, only for a season. By secret artifice and open calumny, an Indian impostor called the Prophet of the Alleghany, and probably at the instigation of others, had excited so formidable a resistance to Mr. Holmes, that the sachems and chiefs referred the question to the warriors whether he should preach or not, and the warriors agreed to refer it to the prophet. Had not the Lord interposed for his name's sake, there had doubtless been an end of the mission. For although this manœuvre was chiefly confined to the Senecas, yet, had they been alienated, the blow would have been fatal, as their influence is powerful among the other tribes. But in this critical situation, the Lord stood by his servant, and "gave him utterance to open his mouth boldly to make known the mystery of the gospel." In full council, the prophet and his adherents being present, Mr. Holmes delivered his message with distinguished fervour and fidelity, setting before them on the one hand, the rich mercies of God in Christ Jesus; and, on the other, the fearful judgments they should incur by their unbelief. This intrepidity seems to have produced a happy effect. The progress of delusion is arrested: the prophet is losing his credit: Mr. Holmes enjoys tranquility in the exercise of his functions: the natives have renewed their assurances of regard for his person and doctrine; and the mission is more firmly established than before. To this state of things a strife between their prophet, and a woman whom they call a prophetess, ha, contributed its share. She pretended to have been caught up into the third heavens, but the prophet refused to acknowledge her, and the contest has put them both to shame. *Red Jacket*, a sensible and eloquent chief in the Seneca nation, was involved in difficulty by preferring the gospel to the notions of the prophet and dreamers; but has weathered the storm, though he persevere in his resolution: observing, that the instructions of the dreamers lead to confusion, and those of the gospel to peace and good-will.

The Directors have not learnt with certainty that a school has been set up among the Senecas, nor have they understood that the two school-houses, one for the Senecas, and another for the Tuscaroras, for which the legislature of this state appropriated 1500 dollars, have been erected.

The Tuscaroras, who have at no time swerved from their professed attachment to the mission, evince, more than ever, their solicitude for religious and civil cultivation. They have resolved to relinquish the use of spiritous liquors, and other vicious habits: they observe the sabbath, and attend upon the ordinances of public worship with much decency and solemnity. They make rapid proficiency in psalmody. Many of them are deeply affected with the doctrine of the cross. Their chiefs and several others have cordially agreed to meet with Mr. Holmes every Saturday afternoon, and propound questions to him on religious subjects only. The school formerly opened among them prospers, and a number of their youth attend to good purpose. They have also sent a talk to the Directors, intreating the continuance of the gospel among them.

"His faithful Cusack," as Mr. Holmes styles him, is still connected with the mission. The Directors have requested him to remove with his family to the Tuscaroras, that he may watch over the interests of the mission in Mr. Holmes's absence.

John Wauchtaughgnaut is likewise retained as teacher and interpreter; and David Fowler, a peace-maker among the Brotherton Indians, is taken into the service of the Society, as an assistant interpreter to Mr. Holmes, among both the west Indians, at the rate of $15 a month, besides travelling expenses. The same allowance is made to Cusack; or, in the alternative of his settling among the Tuscaroras, a salary of $180 per annum.

Mr. Holmes having become a permanent missionary, it was thought adviseable to commute his travelling and other contingent expenses for a specific sum, which has been fixed at 125 dollars per annum; and which, added to his previous salary, makes his annual compensation 500 dollars.

The young Seneca chief, John Johnston, has been placed under the care, and is lodged in the family, of the Rev. Amzi Armstrong, at Mendham in New-Jersey. Here, after special attention to his religious education, he is taught reading, writing, arithmetic, geometry, and surveying; with

directions to proceed, as soon as may be proper, to agriculture, geography, and history, particularly the history of this country. The accounts which the Directors have had of him do not diminish their hope of his future usefulness to his nation. The expence of his boarding and tuition is at the rate of 66 dollars annually.

The meek and laborious Paul Cuffee continues to perform his missionary duties towards his fellow Indians, in a manner satisfactory to the Directors. His salary is $80 per annum.

The pleasure of the Directors would be much enhanced, could they present to the Society an equally agreeable picture of their mission to the Chickasaws. Their last report stated, that, in consequence of some disagreement with the Indians, Mr. Rice had been compelled to leave their territory, and had gone, with his family, to Nashville, in the State of Tennesse. Since that time, their accounts have been so irregular, imperfect, and vague, that they are really in the dark as to the true state of the mission. They cannot, however, conceal their apprehensions, that matters are by no means in a favourable train. Whether the causes which have darkened the prospects of this their first undertaking, are within their controul, and may be remedied by their interference, it is impossible for them to conjecture, without more accurate information. In their endeavours to obtain this they have not been remiss; but till it shall arrive, they can communicate nothing of importance on the subject, nor form an opinion with respect to the measures which may be ultimately expedient.

While the Directors are not insensible to the impediments which holy Providence throws into *their* way, they look with exultation upon the new avenues which it has opened for the diffusion of the gospel. Authentic dispatches from the London Missionary Society relate an astonishing concurrence of circumstances for the furtherance of the gospel on the Continent of Europe. The New-Testament, with an essay on its divine inspiration, the Assembly's Shorter Catechism, and several other evangelical treatises, are speedily to be circulated through France and Italy, in the languages of these countries respectively. Two members of the Legislative body at Paris, and an Italian dignitary, who has suffered the "spoiling of his goods" and the imprisonment of his person, for his testimony against the corruptions of the Papal See, have eagerly adopted the idea, and set themselves for

its execution. The public voice seconds it; and God has inclined the French government, if not to befriend, at least not to oppose it. This may perhaps be the dawn of that "day of power," in which infidel France, and her no less infidel neighbors, shall be numbered among the "willing" converts to "pure and undefiled religion."

When the Directors contemplate these things; when they consider the terms of the Christian service, and the vicissitudes through which the Saviour always conducts his church to her destined eminence; when they remember that their own efforts are but a small part of one mighty system of attack upon the common foe;—they are constrained to see in their partial disappointments only those trials of faith and zeal from which they had no right to look for an exemption, and those admonitions of divine sovereignty and of human weakness, which are calculated to "hide pride from man," and to draw Christians into closer wrestlings at the throne of grace, into a more perfect renunciation of themselves, and a more absolute reliance upon that "excellency of the power which is of God." It would be a strange misinterpreting of Providence, and a sad "example of unbelief," were our hearts to be cast down or our hands enfeebled by occurrences of which one *revealed* design is to prove whether our attempts and expectations are founded more on human probabilities and prosperous beginnings, than on the commandment of God, on the stability of his covenant, and the truth of his promise. Nothing has yet happened to convince the Directors that they ought not to prosecute, with renewed vigour, their evangelical enterprize among the Southern Indians. Those laurels are the fairest which have been won through the hardest warfare; those rewards are the richest which repay toil and struggle; and that faith will bring most glory to God, and most consolation to his church, which pursues and reaches its object through discouragement and repulse.

That nothing might be omitted to augment their pecuniary means, the Directors have been attentive, among other things, to the erection of *missionary departments*. The benefit of these, though gradual, will probably be sure. They have also applied to their brethren of the Missionary Society in New-Jersey, and have received from them, as well as from other friends to missions, both congregations and individuals, seasonable and important aid.

A schedule of their disbursements and receipts, which accompanies this report, will shew that the aid of public benevolence is indispensable to their progress. Many who were dubious at first, and feared that missions to the heathen are an unpromising experiment, will see enough accomplished to justify the expectation of more; and cannot deny, that the condition on which their liberality was suspended, "*Let something be done*," is now fulfilled.

With respectful confidence the Directors *ask* for the support of Christians. The temporal resources of the "household of faith" are equal to the work of evangelizing the world. With the trifling funds of the New-York Missionary Society, the banner of the Son of God has been unfurled, and waves over the once undisturbed strong holds of Satan. A little more, and irruptions will be made into his securer possessions, not perhaps to be resisted, till the light of the glorious gospel of Christ shall beam on the waters of the Pacific Ocean, and his blessed name resound from her shores. It must not even be ranked with impossibilities, that the descendants of those who brought the darkness of Asiatic superstition into the woods of America, may carry westward into Asia the light of life and immortality. Through more disastrous providences than have befallen us, have our Baptist brethren in the East-Indies held on their course among the besotted Hindoos. Through greater disasters than either our own or theirs, has the apostolic Vanderkemp preached Christ crucified to the abject Hottentots. But over both Hindostan sottishness, and Hottentot abjectness, the gospel of the kingdom celebrates its victories. The peaceful vision remains in the groves of Otaheite, and the "plant of renown" flourishes in the soil of Astracan. Surely Christians will not consent that no voice from the American pagan shall mingle with those of the European, the Asiatic and the African convert; nor contribute by their worldliness or negligence, to mar the song of four worlds to the God of their salvation.

By order of the Directors,

JOHN M. MASON, Secretary.

New-York, April 4th, 1803.

Account of Disbursements made by the Treasurer, from the 6th March, 1802, to the 25th March, 1803.

		l.	*s.*	*d.*
To	William Eagleson, jun. for candles -	7	0	7
—	Peter Wilson, for Rev. Mr. Bullen, by order of the Directors - - - -	8	0	0
—	John M'Gregor, and Rev. Amzi Armstrong, for John Johnson, for board, tuition, and cloathing - - - - -	51	12	5
—	John Striker for candles - - -	7	11	6
—	Rev. Mr. J. Bullen, by order of Directors	282	0	0
—	Paul Cuffee, on account of salary -	30	18	3
—	Anthony Post and Benjamin Egbert, for cash borrowed - - - - -	240	0	0
—	Doctor M'Knight, expenses for John Johnson,	1	7	0
—	Rev. Mr. Holmes, Palmer, Cusack, and Wauchtaughgnaut, on account of salaries -	368	5	11
—	Walter Townsend for books - -	5	14	2
—	T. & J. Swords, printing Mr. Miller's Sermon	52	13	0
—	Rev. Mr. Miller, for Magazines and postage	5	13	3
		1060	16	1

Amount of Collections, Donations, Subscriptions, and Dividends on Bank Shares, &c. from 6th March, 1802, to 25th March, 1803.

1802.		*l.*	*s.*	*d.*
April 6.	Annual Collection in Old Presb. Church	68	9	10
9.	Donation anonymous - - -	1	0	0
12.	Collection in North Church -	30	18	6
May 4.	Donation from Church at Paramus	8	11	3
13.	Collection in Baptist Church -	8	19	0
June 9.	Collection in Old Presbyterian Church	13	19	6
14.	Donation anonymous - - -	8	0	0
16.	Donation William Edgar - -	20	0	0
19.	Initiation fees - - - -	27	17	10
	Borrowed from Col. Post - -	120	0	0
30.	Donation from John Wait - -	10	0	0
July —	Borrowed from Mr. Benj. Egbert	120	0	0
15.	Dividend on 22 N. Y. Insurance Shares	17	12	0
	Collection in New Dutch Church	17	9	9
24.	Donation from N. Jersey Miss. Society	80	0	0
29.	Annual Subscriptions - - -	40	0	0

Aug. 3.	On account of Anniversary Sermon	49	3	6
7.	8 New-York Insurance Shares	195	4	0
11.	Collection in Baptist Church, Gold-st.	11	11	3
Sept. 9.	Do. do. Fayette-st.	16	0	0
Oct. 15.	Collection in Scotch Presbyterian Church	40	10	3
Nov 10.	Collection in Presbyterian Brick Church	20	7	8
12.	Donation anonymous - - -	1	4	0
Dec. 8.	Collection in North D. Church -	17	5	4
24.	D. Amerman's annual sub. 2 years	1	12	0
1803.				
Jan. 1.	Donation N. Jersey Miss. Society	70	0	0
	Proceeds of 100 Sermons - -	10	0	0
12.	Collection in Old Presbyterian Church	22	10	9
Feb. 7.	Donation anonymous - - -	2	0	0
8.	Donation Wm. Gillespie, Esq. Scotland	53	6	8
9.	Collection in Scotch P. Church -	37	18	7
Mar. 9.	Collection in New Dutch Church	26	7	4
22.	Donation Wm. Murray, Esq. Polmaise	9	6	8
		1177	5	8

From the preceding account it would appear, that the amount of disbursements was -	1060	16	1
whereas, on examination, it proves, that, after deducting the sum borrowed, to wit,	240	0	0
the real amount of disbursements will be - -		820	16 1
And in order to exhibit as clear an account of the receipts, it will be necessary to deduct the sum borrowed, say -	240	0	0
the amount of sale of bank shares, together with at least	190	4	0
half of 266*l.* 8*s.* 7*d.* being the	133	4	3
amount of donations; upon	568	8	3
more than half of which, as a part of the annual income, neither the experience of former years, nor the incidental nature of such aid, will warrant a calculation.			

Therefore deducting from the aggregate sum of the receipts,	1177	5	8	
the amount of the preceding items, - - -	568	8	3 1-2	
leaves a balance of -				608 17 4 1-2
which, taken from the amount of disbursements, leaves a balance against the Society of				211 18 8 1-2

From the above statement it will appear, that without liberal aid from the public, the Society will be unable to extend their missionary plans, or even to carry on those in which they have already engaged, without pecuniary embarrassment.

Dr. *The Treasurer of the New-York Missionary Society.* Cr.

March 25, 1803.	*l.*	*s.*	*d.*		*l.*	*s.*	*d.*
To balance of last year's account	129	7	9	By amount of disbursements as per the preceding account .	1060	16	1
To amount of collections, donations, subscriptions, and dividends on bank shares, &c. as per preceding list	1177	5	8	By balance due the Miss. Society	245	17	4
	1306	13	5		1306	13	5
To balance due the Mis. Society	245	17	4				

New-York, March 25th, 1803.
Errors excepted.
JOHN BROOME,
Treasurer.

N. B. There remains in the name of the Treasurer, fourteen shares of the stock of the New-York Insurance Company, estimated at 324*l.* the property of the Missionary Society. There is likewise due the Society, on account of annual subscriptions to this time, about 410 dollars: it is however believed, that a considerable proportion of it, from a variety of causes, will never be collected. A few initiation fees remain unpaid. The amount of drafts on the Society not paid, together with arrearages of salary due on the several missions, will considerably more than absorb the balances due on annual subscriptions and initiation fees.

Officers and other Directors for the ensuing year.

OFFICERS.

JOHN RODGERS, D. D. *President.*
JOHN H. LIVINGSTON, D. D. *Vice-President.*
JOHN BROOME, Esq. *Treasurer.*
Rev. JOHN M. MASON, *Secretary.*
PETER WILSON, L. L. D. *Clerk.*

OTHER DIRECTORS.

WILLIAM LINN, D. D.
JOHN M'KNIGHT, D. D.
Rev. JOHN N. ABEEL,
Rev. SAMUEL MILLER,
Rev. JOHN WILLIAMS,
Rev. WILLIAM COLLIER,
LEONARD BLEECKER, Esq.
Mr. ROBERT GOSMAN,
JOHN BINGHAM, Esq.
ANTHONY POST, Esq.
Mr. BENJAMIN PAGE,
Mr. SAMUEL DODGE.

☞ Donations to the Society will be thankfully received by John Broome, Esq. Treasurer, or by any other of the Directors.

AN ADDRESS

FROM THE TRUSTEES OF THE MISSIONARY SOCIETY OF CONNECTICUT

TO THE MINISTERS AND PEOPLE OF THE STATE:

With a Narrative on the subject of Missions, and a statement of the Funds of the Society, for the year 1802.

(*Continued from page* 172.)

ABOUT the first of December, the Rev. *William F. Miller* returned from a mission of four months to the northern part of Vermont, and the settlements on the west side of Lake Champlain. The following extract from his journal exhibits a general view of his missionary labors:

"While on my mission, which consisted of 16 weeks and four days, I rode 1088 miles; formed 2 churches; administered the sacrament of the Lord's supper 9 times; preached 135 sermons; attended 7 public conferences; spent several half days, in visiting persons under deep conviction of sin; visited one school and catechized the children; admitted 30 persons into churches; and baptized 6 adults and 81 children of professedly believing parents. The sermons were preached in the following counties: In VERMONT, Bennington 2, Rutland 26, Addison 13, Chittendon 22, and Franklin 27; in NEW-YORK state, Essex 23, and Clinton 22.

Both of the churches were formed in the state of New-York; one in Jay, a town lying back upon the mountains, on the river Sables, in the county of Essex, consisting of 14 members; the other in the little Chazee river settlement, in the county of Clinton, consisting of 8 members. In both these settlements, the minds of the people appeared to be very tender and deeply impressed, during my preaching with them, and exhibited the promising appearance of a revival in religion. The Lord's supper was administered in Middletown, Castleton, Charlotte, Essex, Fairfield and Georgia in Vermont, and in Pleasant Valley, Jay and the Great Chazee settlement in New-York.

"I visited every settlement in the county of Clinton, and every one in Essex county, except the town of Crown Point, which was supplied with a preacher. There are but few inhabitants in these two counties, and those very much scattered. Excepting the towns of Jay and Chattegee, which lie back from the Lake, there is but one range of towns, which extend about 20 miles inland from the Lake. A great tract of country is here opening for settlement, which will shortly very much enlarge the field for missionary labors.

"Though the enemy is coming in like a flood, the great Redeemer has come to Zion, and is lifting up a standard against him. In the north part of Fairfield, Vermont, there is some appearance of a good work begun; in Pittsford, there is a considerable revival, and in West Rutland, the minds of the young people are deeply impressed with religion. It will be noticed I preached a great number of times in the county of Rutland. Some may think this was not needy missionary ground. But at this critical time, so far as I can judge, the assistance given the churches in this county was the most needed of any part of my missionary labors, and has been the most productive of good. It has apparently, by the blesssing of God, been instrumental to the hopeful conversion of several persons; given light and comfort to others in a most seasonable time; and peaceably confirmed the churches in the important doctrines of the gospel. The revival of religion has, the present season, been greater in Castleton than in any other town. The church has doubled in numbers. Ten were added to the church before my arrival and 20 have since been added. With respect to the expence, the donations from the county of Rutland to the Missionary Society have more than compensated for the time

spent there. In short, the people of Vermont have nearly paid for the whole of that part of my mission which was spent in the state, including all the time of travelling there and returning home.

"I have been treated with great kindness by the people in the new settlements. They feelingly expressed their gratitude to the Missionary Society and to the inhabitants of Connecticut, for all they have done for them in the support of missions; and as a proof of the sincerity of their professions, have sent their cheerful contributions, to assist in supporting a society so evangelical in its nature, and so productive of good to the world."

Mr. *Miller* confirms the accounts given by former Missionaries respecting the religious state of the settlements which he visited. The people are much divided in their sentiments, which prevents their uniting to support the stated preaching of the gospel. In many places, infidel and loose principles are fast gaining ground; and errorists and false teachers are perverting the minds of the people from the important doctrines of the gospel. The labors of zealous and pious Missionaries, under the blessing of God, will have a great influence in checking the growth of error, and in promoting the cause of truth. It is hoped therefore that as the call for missionary services increases, by the rapid increase of the new settlements, the charitable contributions of the people of this state will proportionably increase. The cause is a glorious one, and in no one more profitable way can the affluent spend a part of that wealth which divine Providence has bestowed upon them.

Last winter the Rev. *Solomon Morgan* went on a mission of nine weeks to the north-western part of Vermont. He preached 50 sermons, attended 6 conferences, admitted 5 persons into churches, and conversed with many people under serious concern of mind. To him as well as to other Missionaries much gratitude was expressed by the steady, judicious part of the inhabitants, for the exertions made in Connecticut in support of missions to the new settlements.

The Rev. *Alexander Gillet*, in the course of the year, performed a mission of 16 weeks, in the state of Vermont. The following is extracted from his journal: "In this tour I have rode about 1050 miles; visited about 50 towns; preached 120 sermons—in the counties of Rutland, Addison, Chittendon, Franklin, Orleans and Caledonia; and generally

after lecture made a number of solemn observations to enforce the truth dispensed, which appeared to have a good effect. I have attended a number of conferences; examined and admitted 11 persons into church communion; baptized 4 adults and 30 children; and administered the Lord's supper 5 times, besides visiting the sick, &c.

" I have generally been received with kindness, and treated with respect, as a minister of Christ. The people collected beyond expectation to attend lectures on week days; and they *in general* met on the sabbath.

" In most of the places where I preached, a certain solemnity appeared on the countenances of the assembly, indicating that something uncommon impressed their minds, and influenced them to give attention to the word; though perhaps no *special influences* might operate among them. In those towns where the spirit of God operated the last season, the *awakening* appeared on the decline. However a precious fruit remains. The people flocked to meeting; and I had a number of solemn, affecting interviews with them. Many regretted their destitute situation, and wished for good faithful ministers to break the bread of life to them and their children. They expressed their gratitude to the benevolent people of Connecticut, for their *liberal contributions* for the support of missions; to the Missionary Society; to the Board of Trustees; and to myself for my *visit* and *labors* among them; and they begged the continuance of missionary favors.

" I could not but remark, that the state of those settlements which I visited, is in general much bettered from what it was in my missionary tours in the years 1797 and 1798. The good effects of missionary exertions are clearly visible. Besides the late revival of religion in sundry places, a sense of the importance of the gospel has, within a few years, greatly increased. The inhabitants appear much more sensible of the salutary tendency of the Missionary Societies to reform selfish man.

" In several towns they are desirous of settling ministers; and in others are prevented by an unhappy disunion in sentiment, and by the influence of false teachers. Hence the manifest importance of sending good, able Missionaries into those parts, and to have some on the ground as constantly as circumstances may admit. This might be of singular service to support the faithful, confirm the doubting, and

counteract the fatal poison of those floods of error and delusion with which so many towns are harrassed.

"The people would contribute more liberally were it not for the scarcity of money; or could they do it in grain, or something which their farms produce. Some may object to sending Missionaries to the new settlements; but every candid mind must see that the donations made to the Missionary Society are not thrown away. Divine Providence has made them the means of a good which many will celebrate in the presence of God and the Lamb. May the showers of divine grace be more abundant and efficacious on all attempts to spread the gospel of our Lord Jesus Christ!"

The Rev. *John Willard*, jun. is now laboring as a Missionary in the settlements adjacent to Connecticut river, in the northern parts of the states of New-Hampshire and Vermont.

The Rev. *Samuel Leonard*, it is supposed, is itinerating in the north-western part of Vermont. From the two last mentioned Missionaries, no particular accounts have been received.

During the year, there have been performed about 250 weeks missionary services, in the new settlements, which is 30 weeks more than in any preceding year. The expence to the Society for these services is about 1600 dollars. Besides this, 510 dollars have been paid to Mr. *Bacon*, Missionary to the Indians, and 200 dollars have been appropriated for the purchase of books to be distributed in the new settlements. These sums, together with some small bills for printing, stationary and postage make the expences of the Society for the year about 2350 dollars.

But notwithstanding the expenditures have been several hundred dollars more this year than in any preceding, the Trustees are happy to have it in their power to inform the ministers and people of the state, that the donations to the Society have also been more liberal; so that on the whole the funds, instead of diminishing, have increased. It will appear by the Treasurer's report, annexed to this narrative, that the contributions last May exceeded those of former years, and that many handsome donations have been made to the Society, and many contributions have been received from the new settlements. From various sources the permanent fund has arisen to the amount of about 4380 dollars; and from the avails of the Connecticut Evangelical Maga-

zine,* when the payments are made, a considerable accession will accrue to this fund. A second edition of the Hartford Selection of Hymns has been lately printed; which, it is hoped, will produce something to augment the funds of the Society. From the liberal contributions and donations made to the Society the past year, it is evinced that the missionary cause is deemed important. The Trustees return their sincerest thanks to those who have thus generously contributed; and in behalf of the destitute inhabitants of the new and vacant settlements, at the northward and westward, solicit the continuance of such charitable donations. Notwithstanding they now have on hand a considerable sum of money, it is presumed that when the good people of the state take into consideration that the field for missionary labors is daily becoming more and more extensive, they will not slacken their hand; but be disposed to contribute still more and more abundantly of their earthly substance, for the promotion of truth, the spread of the gospel and the enlargement of the Redeemer's kingdom.

For the greater security of the property intrusted to their care, and for the better management of the concerns of the Missionary Society of Connecticut, the Trustees, by direction of said Society, applied to the Legislature of the state, at their session in October last, for an Act of Incorporation. Their memorial was granted, and an Act passed vesting the present Board of Trustees, and their successors in office, with ample corporate powers; as will be seen by the Act prefixed to this Address. This is a favourable circumstance, as it will tend to give permanency to the Society, increase its respectability, induce people the more readily to contribute to the enlargement of its funds, and thus enable the Trustees to send out annually a greater number of Missionaries.

The Trustees are happy to observe that the missionary spirit, both in Europe and America, is increasing. New Societies are forming; and more general exertions are now making than at any former period to disseminate Christian knowledge. With what success these exertions will be attended must be left to him "who turneth the hearts of men as the rivers of water are turned." As he has given to

* Since this Narrative was prepared for the press, the publishers of the Magazine have made a payment to the Treasurer, of 840 dollars, which increases the permanent fund to about 5200 dollars.

his people a disposition to make such exertions, there is great reason to hope he will cause them to issue in a more universal diffusion of Christian knowledge and true piety than the world has yet been blessed with.

For a particular account of the labors of Mr. *Bacon*, Missionary to the Indians, the Trustees refer to the Connecticut Evangelical Magazine; particularly to a letter from him published in the Magazine for October last. His having failed of success in his first attempt with the Indians should not dishearten those who wish for the spread of the gospel among the heathen. God requires his people to use their utmost efforts to enlarge the kingdom of his dear Son, but has reserved to himself the time when those efforts shall prove successful.

It is probable Mr. *Bacon* is now visiting some of the more northwestern tribes, where there is reason to believe he will meet with fewer obstacles, and that he will find the Indians more disposed to listen to the important truths of Christianity. While there is any prospect of success, the Trustees cannot abandon so important an object as the conversion of the American Indians to the Christian faith; nor can they relinquish the hope that God, in answer to the prayers of his people, will finally open a door for the accomplishment of this object. Be that as it may, the importunate prayers and alms of good people, their disinterested and persevering exertions to gather the perishing nations of their fellow men unto SHILOH, will ascend up as a memorial before the Lord, and will be a sweet savor in Christ, whether they shall be saved or whether they shall perish. Besides, this will do such honor to Christianity and to the sincerity of its professors, and exhibit such a consistency of character, as otherwise could never have been done. A consciousness of this, will give to those who have prayed, "Thy kingdom come, and thy will be done on earth as it is in heaven," and have employed their money, labors and influence for its advancement, a pleasure in life and death, which no wealth, no worldly considerations nor enjoyments could ever afford. Will not this, through the merits and mercy of the Redeemer, give a lustre to their crown, and joy to their hearts forever in his presence, which no language can describe nor heart conceive?

From the accounts exhibited in this and the preceding narratives, it appears, that for a term of about ten years,

the gospel has been preached, through the influence and charity of the people of this state, to the new and vacant settlements forming in the wilderness, through an extent of country larger than all New-England: That many churches have been gathered unto Jesus Christ; that a foundation has been laid, by the Missionaries, for the formation of others; and that through their labors great additions have been made to several other churches which were previously formed; that a large number of adults have received the Christian faith and been baptized by them, besides hundreds of children. Many hundreds, in a judgment of rational charity, have been added unto the Lord, among whom are numbers, who once were the most bitter and violent opposers of the gospel, and of all the benevolent designs of the Missionary Society. The sacrament of the Lord's supper has been, in numerous instances, administered to large bodies of Christians, and their hearts have been made glad in the Lord. The sabbath has been sanctified in families, in congregations, and through considerable tracts of country, where otherwise it would have been profaned and forgotten, had it not been for the faithful labors of Missionaries. The sanctuary of the Lord is honored, and his worship devoutly attended, where otherwise he would have been forgotten. The hearts of many thousands have been made glad; mourners have been instructed, comforted and edified; the heart of the mournful widow and of the fatherless have been made to sing, and thanksgivings, in great abundance, have redounded unto the name of the Lord. The Missionary business has now obtained a consistency and regularity, and by the incorporation of the Trustees of the Society, such a stability is given to it, and such a foundation is laid for its extensive future usefulness as it never before enjoyed. These circumstances, with the smiles of divine Providence, which have so manifestly attended the cause from its commencement, the Trustees imagine, exhibit such motives for future charity and exertions, as will powerfully influence all good people, draw forth their charity into lively and practical exercise, engage their fervent and united prayers, their harmonious and vigorous exertions to support, and more effectually to carry into execution, the charitable and noble designs which they have so happily begun.

JOHN TREADWELL, *Chairman.*

Passed by the Board of Trustees, Jan. 6th, 1803.

Attest, ABEL FLINT, *Secretary.*

Treasurer's Account Current.

Dr. { The Missionary Society of Connecticut in Account Current with ANDREW KINGSBURY, as their Treasurer. } Cr.

To amount of cash disbursed by order of the Committee - - -	2218	72½	By Balance in favor of the Society, Dec. 29, 1801, - - - - - 6633 22
To 3 counterfeit dollars	3		By amount of Contributions in May 1802 2986 16
	2221	72½	By amount of Donations, Interest, &c. 2272 29½
Balance carried to credit of new Account,	9669	95	11,891 67½
	11,891	67½	
Of the above Balance there belongs to the permanent fund, -	4377	37½	By Balance brought to New Account, - - 9669 95
For current expences,	5292	57½	A. KINGSBURY, *Treasurer.*
	9669	95	JOHN PORTER, *Auditor.*

Hartford, January 1, 1803.

From the Christian Observer.

SKETCH OF THE DIFFERENT *RELIGIOUS DENOMINATIONS AND INSTITUTIONS* IN GREAT BRITAIN, &c.

To give a distinct and satisfactory account of the actual state of religion, even in our own country, would prove a task of too great extent and difficulty to be executed in our first Number. Yet it seems necessary to preface this department of our work with a concise view of the different Religious Bodies in the kingdom, and of the Institutions which have been formed by them for the propagation of Christianity; as, without such a survey, the religious intelligence we may have to communicate from time to time, would be less clearly understood by the generality of our readers.

In this short sketch, it is not our intention to investigate the principles of these different denominations of Christians, nor to express any opinion, with respect either to their doctrines and discipline, or to the modes they have adopted for conducting their missionary schemes, but merely to give a

general outline of the Religious World; which we shall endeavour to fill up in our succeeding Numbers, by exhibiting as distinct a view of each of its component parts, as the limits of our work will permit.

I.

Our Abstract naturally commences with the ESTABLISHED CHURCH, which now comprehends, not only the Church of England, but since the union of the two Kingdoms, that of Ireland also.

The pious zeal of many of its members, has led to the formation of different societies, expressly instituted for the purpose, either of the propagation of the Gospel abroad, or the maintenance and extension of religion at home. The chief of these are,

1. The *Society for promoting Christian Knowledge*, usually known by the name of the Bartlett's Buildings Society; a Society which possesses, and beneficially exerts, very extensive means of usefulness. The general designs in which it is at present engaged are, 1. The superintendance and support of Charity Schools in and about the metropolis, where upwards of 7000 children are now receiving instruction.—2. The dispersion of Bibles, Prayer Books, and other religious publications, of which an incr dible number has been circulated—and, 3. The establishment and support of Missions and Schools, which have been attended with considerable success, in different parts of the East-Indies. This Society has also been at the expence of publishing and distributing large impressions of the New-Testament and Psalter in Arabic, and of the Bible, Common Prayer, &c. in the Welch, and in the Manks languages.

2. The *Society for propagating the Gospel in foreign Parts.* This Society was incorporated in the year 1701, by a charter which limited its object to the promotion of Religion in Colonies subject to his Majesty. Its exertions have hitherto been principally directed to the British plantations in North America, where several missionaries are now employed at its expence.

3. The *Society for the Conversion of Negro Slaves*, incorporated in 1793. Great exertions have been made by this Society since its institution, and several missionaries have been sent out by it to the West-Indies, to some of whom the climate has unhappily proved fatal.

4. *Dr. Bray's Association*, instituted for the purpose of making provision for parochial and leading libraries, and for the conversion of adult negroes, and the education of their children, in the British plantations. By Dr. Bray and his associates, upwards of fifty libraries have been founded in America and other countries abroad, and about 140 parochial, and 120 lending catechetical libraries in England, Wales, and the Isle of Man. Instruction is also provided by the Association for about 120 negro children in Nova-Scotia, besides rendering occasional assistance in other quarters.

5. The *Society for Missions to Africa and the East.* This Society is in its infancy, and has not as yet begun the establishment of any particular mission; but it is paving the way for future missionary efforts, by printing a grammar, a vocabulary, and some religious tracts, in Susoo, a language spoken throughout a considerable space of the western continent of Africa, but which has never before been reduced to writing.

6. The *African Education Society:* an institution of a recent date, and novel in its nature, but likely to be important in its effects. It has for its object the education of African youths in this country, with a view to the civilization and religious improvement of that immense continent.

7. The *Society for carrying into effect his Majesty's Proclamation against Vice and Immorality.* It was formed in the year 1789, for the purpose of guarding Christianity from the attacks of infidelity and profaneness, and the public morals of the country from being undermined by impure and licentious publications. No doubt can be entertained that extensive benefits have, in a variety of ways, been produced by its Institution. The proceedings of this society have given birth to a proposal which will appear more properly under the head of religious intelligence, for a similar association, for the suppression of vice and the encouragement of religion and virtue, throughout the United Kingdom.

8. The *Society for bettering the Condition, and increasing the Comforts of the Poor*, formed in 1797, though not properly a religious institution, is yet so closely connected with the moral state of the community, as to merit particular notice. Its objects are, to disseminate useful and practical knowledge with regard to the poor, to co-operate in every plan that tends to their œconomy and comfort, and to promote their good habits, industry, welfare, and happiness.

In Ireland a society has been established on similar principles, and for similar purposes, called the *Dublin Society for promoting the Comforts of the Poor.*

II.

The following are the principal classes of DISSENTERS from the Established Church, viz:

1. *Papists.*
2. *Presbyterians.*
3. *Independents.*
4. *Baptists*, who are again divided into *general* and *particular.*
5. *Quakers.*
6. The *Unitas Fratrum*, or, as they are commonly called, *Moravians.*
7. The *New Jerusalem Church*, consisting of those who embrace Emanual Swedenborg's opinion.
8. *Socinians*, or, as they improperly term themselves, *Unitarians.*
9. Though many of the *Methodists* profess a strong attachment to the Church of England, they may be properly considered as forming a ninth class of Dissenters; but of them there are two subdivisons, differing so considerably from each other, in discipline, as well as doctrine, that it would not be proper to comprehend them under one description.

These are 1. The *Arminian* Methodists, who are the followers of Mr. Wesley. 2. The *Calvinistic* Methodists, comprehending the Methodists in the connection of the late Countess of Huntingdon, the followers of Mr. Whitfield, called also Tabernacle People, and several others professing a more or less strict adherence to the Establishment.

By the last mentioned denomination of Methodists, in conjunction chiefly with the Independents, a society for missions was instituted in 1795, under the name of The *London Missionary Society*, to which large sums have been subscribed, and under the auspices of which missions have been undertaken to different parts of the world. At present their efforts are directed to the Island of Otaheite, the East Indies, Caffraria, and Canada.

The *Arminian Methodists* have, during the last ten or twelve years, affected the establishment of *Missions* in almost every one of the English West India Islands; and they have also extended themselves considerably in America. Their for-

eign missions have been placed, by the Conference, under the superintendance of Dr. Coke.

A *Missionary Society* was instituted *by the Particular Baptists*, in 1793, the efforts of which are now confined to Bengal. The mission is fixed at the Danish settlement of Serampore, and it appears by the last accounts, that the missionaries had made considerable progress in printing a translation of the Scriptures in Bengallee.

The *Missions of the Unitas Fratrum* may be considered as proceeding from Germany, rather than from this country; yet, London being the centre of information respecting them, they may with propriety be noticed in this place. At present they have missions planted in Greenland, in Labrador, among the Indians in North America, among the Indians and Free Negroes who live near the Dutch Settlements in South America, in several of the West India Islands, among the Hottentots, and in the neighborhood of Astracan. Their labours have been signally successful.

III.

The established religion of Scotland is the PRESBYTERIAN; but there is an EPISCOPALIAN CHURCH in that country, with a regular succession of Bishops; and there are also to be found there, a few religionists of almost every description already noticed; and, in addition to them, the following different classes of DISSENTERS, which are peculiar to that part of the kingdom, viz.

1. *Seceders*, divided into *Burghers* and *Antiburghers*.
2. The *Relief*.
3. The *Cameronians*.
4. The *Sandemanians*.
5. A new sect of Independents, to whom no proper name has been yet assigned, but who are generally known by the name of *Haldanites and Circus people*. A society, composed principally of persons of this description, was formed four years ago, under the name of the *Society for propagating the Gospel at home;* which employs its funds in procuring men to itinerate both in Scotland and Ireland, and in educating young men for the office of itinerant preachers. There is in England a society somewhat similar to this, chiefly supported by the Independents and Calvanistic Methodists.

By members of the Church of Scotland, there has been a society established for many years, under the name of the *Society in Scotland for propagating Christian Knowledge;*

which, besides supporting a mission to the Indians in North America, distributes a great many Bibles and other religious books, both in the English and Gaelic languages; and maintains in the Highlands and Islands of Scotland, about 300 schools, at which near 12,000 children of both sexes are usually taught; together with several missionaries and catechists, who are employed in remote and difficult situations.

Within the last five or six years, several other societies have been instituted in Scotland, for the purpose of sending missionaries to heathen countries, the principal of which are the Edinburgh and Glasgow Mission Societies. None of these have as yet effected the establishment of any mission.

From the Christian Observer.

RETROSPECT OF THE PRINCIPAL *EVENTS, IMPROVEMENTS, AND REVOLUTIONS,* IN THE EIGHTEENTH CENTURY.

To those who want the time, or inclination, to labour through large volumes, we hope the following summary will prove an agreeable essay; as a comparison between Great Britain and other states, we shall find that, in general, she has been gaining, at the expence of all the rest, throughout the whole of the period to which the summary is confined. In the first place,

RUSSIA,

which began to emerge out of barbarism at the commencement of the last century, and at that time unequal to Sweden, has, through her connection with Great Britain, risen to the rank of a first rate power, whilst

SWEDEN,

by the encroachments of her neighbour, her alliances with France, and other causes, has lost all her former influence; and

DENMARK,

once a terror to its neighbours, has now become of less importance than the former in the political scale.

POLAND

is now entirely effaced from the list of nations, and divided amongst those whom it formerly conquered, and occasionally defended.

PRUSSIA,

from a dukedom, has risen to a kingdom, and to one of the first rank among the powers of Europe: though neither its riches, its size, nor its inland situation, naturally promoted its rise; but the genius of one of the greatest men that ever lived in any age, together with the divisions of its neighbors, have effected this wonderful phenomenon: and there are men now in existence, who are older than the kingdom of Prussia, to whose sovereign some of the powers on the continent seem to look up for their future destiny.

THE GERMAN EMPIRE,

out of whose side Prussia was taken, seems to be tumbling to pieces.

THE OTTOMAN,

also formidable at the commencement of the last century, is certainly nodding to its fall.

THE PAPAL POWER,

declining through the whole of the last, and the preceding century, is now so very near annihilation, as only to exist upon sufferance.

THE ITALIAN STATES,

a formidable enemy to the Turks and the French at the commencement of the last century; and who have successfully resisted the most powerful monarchs, have finally experienced the fatal truth of the ancient maxim "Divide and Conquer." Whilst

SAVOY,

which neither participated in the crimes, nor in the enervation and duplicity of Southern *Italy*, has shared the same fate, through the feebleness of a weak but virtuous Prince; and it, like other states, lies prostrate at the feet of *France*.

THE SWISS CANTONS,

peopled with a hardy race of uncorrupted inhabitants, amongst whom liberty spread its first rays in modern times, has, in defiance of every means used to preserve their independence and neutrality, fallen also prostrate, a slave at the foot of the French government. *France* indeed may lose its superiority and sway in those countries as rapidly as she has acquired it: but can the ancient purity of manners and of principles be restored? Can parties be reconciled, and injuries forgiven? No, Peace, plenty, contentment, and undesigning innocence must long remain distant from every country where the French Tree of Liberty has once been planted. The

changes effected on those happy countries are not like the mere havock made in ordinary wars, by the passage over or temporary residence of an armed force. The former resembles the poisonous bite of the serpent, the latter the sting of the ant or the bee; all indeed are accompanied with pain, but the one is deadly, the others in comparison entirely innocent.

SPAIN.

Though its decline, both in wealth and power, has been going on constantly for more than two centuries, yet it is during the last that it has fallen into a species of political palsy. Two centuries and a half are scarcely passed over since Spain was the wonder and the terror of the nations of the world; now none so mean to do it reverence. Spain has fallen, by bad conduct and bad councils, as rapidly as Russia and Prussia have risen; and the masters of the mines of Potosi and the sources of the precious metals, sunk in importance before those who make iron, and can handle steel.

PORTUGAL,

leaning only upon England, is in its fate not much unlike its neighbour, Spain. Similar to it in situation and natural productions, it was once great, and owed its greatness to similar causes, possessions in the Indies—and, like Spain, it has lost of its importance; for what are gold, spices, and all the aromatics of the Indies, unless the men who possess them have industry, courage, and conduct? Without these, wealth is but a bird of passage, which only settles where they are to be found.

HOLLAND,

which was at its zenith, both in wealth, power, and liberty, in the beginning of the last century, has fallen to decay. Its commerce is ruined, its possessions abroad lost, and its liberties invaded; it has only, at present, the name of a nation, and is in fact a subjugated province of France.

FLANDERS, AND THE COUNTRY CALLED BELGIUM,

once so warlike, and since so commercial and free, under Spain and Austria, formerly cultivated like a garden, but now wretched and miserable; the taxes imposed on the soil are too heavy to bear, and many fine estates are left barren, to avoid the cruel contributions imposed by those who insult their proprietors with oppression, under the name of liberty.

FRANCE.

At the beginning of the 18th century the French adored their Monarch, even to meanness; before the end of it, they persecuted and detested monarchy, even to savage cruelty and injustice, and to an excess, the horror of which was only diminished by its being extravagantly ridiculous. At the beginning of the century, the French were pious to their God, and polite to their neighbours; but at the end of it, impiety and insolence were their boast and their pride! What has been must astonish all; what is to be is beyond conjecture; but if one were to be hazarded on this occasion, it would be, that the French nation will retract part of their conduct, and become less extravagantly wild; though the tree of French liberty leaves a bad seed in every field where it has been planted, that will long be remembered with grief and dismay.

During that so famous a century,

GREAT BRITAIN

has also undergone a great change. It already had too much power and importance to admit of a rise like Russia or Prussia, and it was going in a positively different direction from Spain and Portugal, so that it can be compared to no other nation during the last century. Blest with a free government, established in the end of the 17th century, and under laws well administered, this nation has increased in wealth and importance.—Its manufactures, in particular, are the wonder of the world; for never before was the labour of man so abbreviated and rendered so productive as it is in this country by the help of machines, and the contrivances which ingenuity has brought to its aid.

Our commerce has increased in proportion as our manufactures have been brought to perfection, and our wealth in proportion to both, so that we are enabled to give a length of credit to strangers that was hitherto unknown in the annals of commerce. This unexampled wealth enabled England to establish, protect, and raise to importance that large portion of America, now the

UNITED STATES,

which a variety of causes, but chiefly the envy of other nations, incited to throw off its dependance on this country, when our enemies said we were ruined, and waited for our fall; but to their surprise and disappointment, the British Islands have prospered more than ever.

GREAT BRITAIN AND IRELAND.

As the beginning of the last century saw an Union between England and Scotland, so the commencement of the present is marked with another, which we hope will not be less auspicious. And if it be urged that England lost an empire, in the last century, which she nurtured, it is answered, that in losing America, though England lost so great a province, yet she had planted a colony which will for these several centuries to come be an increasing customer for her manufactures, and therefore will amply repay her for the trouble and expence that have been incurred in forming that great establishment.

Prosperity so unexampled as that of England, has, indeed, been attended with heavy national expences, from the envy it has excited; but though these expences are great, they have not produced the bad effects that calculators have predicted, and the present burthens are considerably greater than they otherwise would be, on account of the great efforts now made to pay them off.

By exertions, proportioned to our wealth, power, and national bravery, we have, since the revolution broke out on the continent, resisted its effects. Our efforts by sea have been crowned, by Divine Providence, with a brilliancy of success beyond all example. While we have almost annihilated the fleets of our enemies, we have greatly increased our own; while we have wrested from them most of their foreign possessions, we have increased our own; and even our commerce has increased faster than ever, while that of our enemies has been reduced to the lowest pitch.

It is not improbable that the envy of fresh enemies is now preparing for us fresh triumphs, and for them defeat; but we neither invade nor provoke any one, and we must, under the blessing of God, protect our rights, otherwise our ruin is inevitable.

Whilst the last century has produced all these changes, we do not say (though knowledge has extended) that wisdom and good sense have increased; nor, though riches and wealth have multiplied, do we presume to decide as to real happiness; and we are sorry to see a general disposition to despise what is ancient, and to shew a contempt for the wisdom of our ancestors, which leads to wild and vain theories, and conducts men to those experiments, which end in unhappiness and confusion.

DEATH OF REV. PHINEHAS WRIGHT.

DIED at Bolton, on the 26th ultimo, of a paralytic shock, the Rev. Phinehas Wright, Pastor of the Church and Congregation there, in the 56th year of his age, and the 18th of his ministry. His remains were respectfully interred on the 30th of the same month. The death of so worthy and useful a Minister cannot but be considered as a great affliction, not only to his relatives and the society with which he was immediately connected, but to the public at large.

The Rev. Mr. Wright was born in Westford, of reputable parents, and received the first honors of Harvard University, in Cambridge, at the commencement in the year 1772.— During his residence at College, such were his correct morals and amiable deportment, that he enjoyed the respect of the students in general, and the approbation of the government, to a great degree. His constant attention to his studies was attended with a valuable improvement in all the branches of learning which he pursued. The powers of his mind, taken collectively, possessed greater strength than is common. They were cultivated by reading, much by conversation, and probably most of all, by close observation and deep reflection. A social disposition made an intercourse with the learned, wise and good, always peculiarly pleasing to him. His knowledge of human nature, his penetrating sagacity in discovering the characters and designs of men, his fortitude in danger, his address in defeating the purposes of the mischievous, and his perseverance in what he thought to be right, were conspicuous to all who knew him. He seems to have been eminently qualified for the situation which providence designed him. Two ministers had been dismissed in Bolton before his settlement there. In consequence of many sharp altercations, and long continued divisions, the habits of the people had become extremely unfavorable in a religious and civil view, and their prejudices so great, that there appeared scarcely a possibility of their being brought, for many years, into a state of social order. Nevertheless, by the blessing of God on the wise management, the multiplied labors, the manly, unwearied, spirited and persevering exertions of this servant of Christ, the Church has become

truly respectable for its regularity, peace and unity, for the number of its members, and their religious characters. And the town has established the character of patriotic and federal, harmonious and prudent in the transaction of all public business, and is especially distinguished for the important care of the rising generation, that they may be properly educated. He devoted much time to conversation with his people, on moral, religious, political and other subjects; being of opinion himself, as he declared, that he did as much good to them by his private discourses, as by his public preaching. In the pulpit his manner was grave, his style plain and logical.—His voice was clear, audible, and of a happy tone for a public speaker. He always studied conciseness and simplicity, rather than prolixity and ornament, in his public exhibitions. He aimed to enlighten the minds of men with knowledge, and make them unwavering, rational and persevering christians. He paid little regard to confessions of faith, formed by men uninspired; and avowed the adoption of the sacred oracles as the only standard of his faith and practice.—He was independent in his theological principles, claiming and asserting the right to judge for himself; and candidly allowed others to judge for themselves. He was friendly and accommodating to his brethren in the ministry, disposed to esteem others better than himself; and generously encouraged and assisted youth, whose pecuniary circumstances were difficult, but their genius and turn of mind promising, in attaining a public education, to qualify them for usefulness to the community. He was pitiful to the sick and distressed, and ready to do good to all. His sympathy, always awake to the calls of dependence and affliction, made him the prompt benefactor of the wretched and friendless. His house was the seat of order, peace, economy, friendship and generosity. No man ever displayed a more cordial hospitality to friends and others who came under his roof. He was a pleasant and affectionate husband, a sincere and constant friend, a cheerful companion, tender in his feelings towards all his relations, an intrepid advocate for civil and religious liberty, a stable patriot on rational principles, a most valuable citizen, and a devout and exemplary Christian. As the servant of the Lord he ruled in the church with wisdom, firmness and impartiality; and was a faithful minister of the gospel, as all who judge with candor must necessarily conclude. Pleasure was never his pursuit, nor indulgence;

except within the limits of due moderation; and the temperance which he habitually observed, in the use of ardent spirit of all kinds, was carried to a degree of abstemiousness, through the course of his life, even to the closing scene.—He was able to continue his public labors, until the Sabbath preceding his death. Notwithstanding the people of his late charge are disposed highly to appreciate the excellency of his character, and the usefulness of his ministerial services: yet most certainly they will hereafter in a greater measure, perceive the worth of his talents and exertions, to them. Indeed it would be difficult, if possible, to name the clergyman, either dead or living, who has done more good than the deceased whose exit we deplore, to church and state, since the time of his ordination to the gospel ministry. And though religion and charity oblige us to believe, that to him death was the greatest gain, for then he received the reward of a faithful minister of Christ, yet it is natural to the pious, in a prospect of the present state of religion and morals, and of politics, in this country, to contemplate his death and that of other good ministers of late, as severe frowns of divine providence on the public. Under this painful impression, in the language of humble and fervent trust in God, who doth all things with consummate wisdom and unerring rectitude, they will address their prayer to him: "Help, Lord; for the godly man ceaseth: for the faithful fail from the children of men."

For the New-York Missionary Magazine.

A PARABLE.

A CERTAIN pious father, many years ago, wrote a long letter to his son, living at a distance, in which he gave him much good advice, pertaining to life and godliness. Several years after writing the letter, he had a personal interview with his child. After enquiring for his health, he says, "my child, have you complied with the advice which I gave you in my letter?" The son replies, "I do not know that I have complied with it *all*, for I have not yet read your letter *through*." Upon this the father concluded, that his advice was unpalatable to his son; that he did not like those parts

of his letter which he had read; otherwise, that his inclination would have prompted him to read the rest of it.

EXPLANATION.

OUR heavenly father has written us a long letter, (not so long however but that it has been read through in one week,) in which is contained every thing important for us to know. The Bible contains all the advice which his children need while on earth. What shall we think of those, who have had this holy book in their hands for twenty years, and yet have never read it *all?* Does it not seem as if they disrelished what they have already become acquainted with; else, would they not seek to become acquainted with the whole?

It is not, perhaps, the wisest plan in reading the scriptures to confine ourselves to read them always in course. They give light in all doubtful cases; they contain a balsam for every wound. There is a great variety in this holy Repository, adapted to all that variety of circumstances in which we may be placed. Our present circumstances, at least when they are a little peculiar, will often suggest what particular portion of the scripture to read. But beside this method of reading the Bible, it is suitable that we should begin in youth, and continue from time to time, as long as we live, to read it from the beginning to the end, in course. The propriety and importance of this will appear by attending to the following reasons.

1. The scriptures, when all taken together, contain a complete system of divinity; in order therefore that this system may be understood, it is necessary that we should be acquainted with the *whole* of these holy writings: for this system is not contained in any particular chapter or portion of the Bible.

2. It is needful to read the whole Bible to obtain a comprehensive view of the system of divine Providence, that we may see how God disposes all events for the welfare of his redeemed people. In different parts of this sacred record, we have a succinct history of the church, and even of the world, from the creation to the judgment day. The history is given us either in narration or prophecy.

3. If we do not read the Bible through, and make it familiar to us, we shall lose the benefit of those short allusions to scripture history, which are often heard in sermons, and found in religious books. If a minister were to say to his

people, "It becomes us in view of this deliverance to set up an *Ebenezer*," his people would lose the force of the exhortation, if they did not retain in memory the history to which he alludes, which is contained in 1 Sam. vii. 9—12. If at another time he should say concerning some, who have the appearance of being friends, "*A Shibboleth* will try them;" he would appear unintelligible, unless the minds of his hearers are able immediately to recur to the experiment of the Gileadites to detect those Ephraimites who denied their tribeship. Such allusions to scripture history are very frequent, and I think they are proper. It serves o convey much in a very short compass: and it is always understood by preachers and writers on religious subjects, that every body is acquainted with his Bible from beginning to end, just as a farmer is acquainted with his own farm in which he is daily laboring. He knows every hill and knoll, every stream and spring, every tree and plant, &c. because he is daily conversant with these objects. Ministers often bring a text of scripture to illustrate or prove a point, without naming the place where such text is to be found; in this case peop.e who have not traversed the Bible from end to end, and become familiar with it, will not always know that the proposition laid down has had any spiritual proof.

4. It is the command of Christ, "Search the scriptures;" but this command cannot be complied with, without the Bible is read through and through. *The scriptures* mean the whole of the inspired writings—these we are to search with all possible diligence, that we may know the will of God.

It is a matter of great importance that *children* should be encouraged by their parents and instructors to read through the Bible. It will be the means of their reading more than they otherwise would; and it will store their memories with those precious truths, which God may dispose them hereafter to use for his glory. The same argument will be of force to prevent the entire disuse of this holy book in our schools. May none of us, who are so highly privileged, as to live in a land of Bibles, be like that ungrateful, disobedient son in the parable, who would not be at the trouble to read through the letter, which his affectionate father had written to him with his own hand.

Religious Intelligence.

A SHORT NARRATIVE

OF THE REVIVAL OF RELIGION IN LOGAN COUNTY,

IN THE STATE OF KENTUCKY,

And the adjacent Settlements in the State of Tennessee, from May, 1797, until September, 1800.

(Continued from page 199.)

I SHALL conclude at present with a brief narrative of some remarkable circumstances attending the work.

And first—the life, zeal, and visible evidences of the power of God, operating through young converts, is worthy of observation. At the Sacrament at Muddy river, a little boy of about twelve years old, just after he obtained deliverance, addressed a Deist, who was a man of sense and education, and recommended Christ to him in the most forcible and affecting manner; telling him of the heavenly sweetness that was to be found in Christ and religion. The Deist began to dispute with him; but the Lord opened the child's mouth to speak so affectingly and convincingly to his conscience, as to silence every argument.

At the same Sacrament, I stood beside a little girl about ten years old, when she received comfort: after speaking in the most affecting manner about the excellency and fulness of Christ, she turned to her sister, who was a married woman, and holding up her little hands, her eyes flowing with tears, she prayed for her in such language as this: "O Lord God, Almighty, pity my poor unconverted sister, who has no religion—O Lord, she will be eternally damned if she does not get Christ." This seemed to strike her sister in the most deep, affecting manner. She then turned to her little brother, and laying her hands upon him, cried out—O my dear brother! you have no religion; you have no Christ—O! if you die without religion, you will sink to the everlasting flames of Hell! She had no sooner uttered these words, than the boy fell to the ground, and wept and groaned in an agony.

At the same Sacrament, on the Sabbath night, a little girl, about eleven or twelve years old, the daughter of a wealthy

gentleman in our country, who had been awakened at Red-river Sacrament, we hope obtained religion. Just after her deliverance, she came to me, and told me the happy news.—O ! says she, I have met with Christ—I have found that precious Jesus. She spoke of the Redeemer's glory and excellency, his fulness and sufficiency, in the most astonishing language. O ! says she, if I had ten thousand worlds, I would give them all that my dear father could but see and feel in Christ what I do ! She then ran to her father, and clasping her arms around his neck, she wept over him, and told him that he had no religion—she told him what she saw in Christ, and what she felt of his love. O my father, says she, Christ is willing to save you—O try to seek him, and you will find him—O ! if you but saw that in Christ which I see—O ! if you but saw his fullnes and willingness, you would come to him. This seemed to pierce the old man like a dart, and made him weep like a child. She then ran to her little brother, and seizing him in her arms, pleaded with him to seek religion, and recommended Christ to him ; this struck him with keen convictions, which afterwards, I trust, ended in a real conversion.

The conduct of young converts, and especially of such as were but children, fastened more convictions at these times, than all the preaching.

Another remarkable circumstance attending this work, was the strange accidental way that many were brought to receive religion ; a few instances of which I shall mention.

At the Ridge Sacrament, on Monday evening, a strange gentleman from Georgia, was riding past at some distance, and hearing the cries of the distressed, he turned off the road and came to the place, to see what it could mean. He had not been there many minutes till he was pierced with the arrows of conviction and fell to the ground ; where he lay in an agony of distress, groaning like a dying man, and crying for mercy until some time in the night, when he found peace to his soul. He came from Georgia to sell some lands which he had in Cumberland ; but he now changed his design, and set off for Georgia to sell his possessions there, and move to Cumberland, where the power of religion was.

At Shiloh Sacrament on Monday, a stranger from a distance started to go home, just as the last sermon was beginning. A pious man went to him, as he was putting his foot in the stirrup, and said, " Are you going away without the

blessing?" The stranger replied, "I live at a great distance; I must go." The other said, "How can you go away without Christ?" The stranger then sunk to the ground under the most pungent conviction. The man came to me, and told me of his situation; I went to him, and after conversing with him a while, left him powerless, and groaning in the utmost distress. I told some men to carry him to the edge of the assembly; they brought him, and there he lay until some time in the night, when he obtained deliverance.

The last circumstance which I shall mention is, the conversion of some malicious opposers. At the Ridge Sacrament on Monday morning, a man who lived in the congregation, came to the meeting-house, bitterly exasperated against his wife, who had remained at the meeting-house all night. He ordered her home, but she refused to go; he then gave her very abusive language, and went home very angry. After he went home he was struck with deep conviction, and lay powerless on his own floor, and never rose, until, we have reason to believe, he obtained religion.

Another who attended during the whole time of the same Sacrament, despising and condemning all that he saw as delusion and madness, and went away a violent opposer; the next day after he returned home, he went out to his field to work, and there the Spirit of God reached his heart with the keen arrows of conviction: he fell down in the field, and lay upon the ground, until some time in the night his family found him, and carried him to the house, where he remained in the utmost distress, until some time before day, when he found peace to his soul; and now appears to be a warm and lively Christian.

[To be continued.]

Letter from REV. MR. HOLMES, *Stated Missionary from New-York Missionary Society to the Tuscaroras, Senecas, &c. Indians, to the New-York Baptist Association.*

NIAGARA, April 12, 1803.

Dearly Beloved in the Lord Jesus,

UPON calling to mind that your Anniversary Convention draws nigh, and that the providence of God has placed me in such a situation, that I cannot enjoy the pleasure of meeting with you, as I have at every former session of yours,

since you bore the name of the New-York Baptist Association, therefore judge it to be my duty to take this method, (which is the only one I have in my power) to manifest my Christian love to you, and the Churches which you respectively represent, praying God to be with you in all your deliberations, and conclusions; and that the result may be glory to his great name, in the advancement of his kingdom.

As things appear to me now, it is probable that I never shall be one of your number, in an Association again, on this side of the world of Spirits: for I profess, that ever since I first visited the Indians in '96, to this day, my heart has been bound up, in preaching the Gospel to them: and I am now more fixed and satisfied than ever I was in my life, that it is my duty to continue in the work among them, as long as God in his providence opens a door for me.

But, notwithstanding the poor Indians in these parts, especially the Tuscarora's, are near and dear to me, and I trust God has blessed my feeble labours among them; yet Zion in general is not the less in my heart; and I hope in the Lord that I have some measure (and you also) of that Spirit, that "For Zion's sake, will not hold its peace; and for Jerusalem's sake, will not rest: until the righteousness thereof, go forth as brightness, and the salvation thereof, as a lamp that burneth."

Furthermore, we have reason to believe, that in the Islands of the Sea, and in the uttermost parts of the earth, and in this western wilderness, within and upon our own borders, millions of poor benighted souls that do not know their right hand from their left, in matters pertaining to the gospel way, of salvation by Jesus Christ; are not beyond the bounds from which his sons and daughters are to be brought, nor excluded from the limits of the commission, to preach the gospel, Isa. xliii. 6. Mark xvi. 15.

What is there then to discourage or hinder the ministers of the gospel from obeying the command, "Go ye?" Will he, unto whom all power is given in heaven and in earth, that is the same yesterday, to-day and forever, be unfaithful? Is his arm shortened that it cannot save? Surely you will exult and exclaim, No, No, No!

Besides, I testify to you my brethren, and to the world, that I know of no reason to fear, that they will do any violence or injury to a missionary of the Cross, any more than any other unregenerate men; notwithstanding their

pagan habits of living, and the prejudices that they have imbibed against the white people, by the vile examples they have seen, and the treacherous and unchristian usage that they have and do constantly receive from many of them. From all that I have learnt by experience and information, they are not only a sagacious, but they are as hospitable a people, according to their abilities, as any that ever I was among; and I am induced to believe that they are as peaceable a people as any I know of, among themselves and among the white people, when they drink no spirituous liquor, and are not imposed upon or abused by them.

Notwithstanding all my deficiencies, and the disadvantages that I have been under, upon the account of my ignorance of their customs and language, and therefore under the necessity of preaching to them no other way than by an interpreter: yet I humbly hope, that my attempts have not been in vain, but by the blessing of God, a means (at least) of the external reformation of a considerable number, especially of the Tuscaroras, who not three years ago, knew little or nothing about the christian religion; or what they did know about it was far worse than nothing, but now many of them refrain entirely from ardent spirits, and addict themselves more steadily to useful labour and agriculture, and frugality. They encourage their youth to attend school, who make as good proficiency in learning to read, and especially to write, (all things considered) as any children I ever was acquainted with; a goodly number of adults of both sexes, and several children have made great progress in church music, and sing melodiously, carrying three parts of music in public worship: The greatest part of the town strictly observe the Lord's day, by refraining from their annual labour and amusements, and attending upon the preaching of the word—I have observed at different times several of them much affected, weeping plentifully in the time of sermon; many of them appear to thirst for gospel knowledge. We have a conference meeting every Saturday in the afternoon, when I can be with them, at which time more than thirty upon an average attend to ask me questions, upon religious, and other needful subjects, and to hear my answers. Many things I could say that have fallen under my immediate notice, in favour of the Senecas, Onondagas, Cayugas, and other tribes that I have visited; but the limits of a letter will not admit, and time would fail me to tell of the success of an Elliot, a Whe-

lock, a Davenport, a Branard, a Sergeant, and several other worthies, and especially of the unparralleled success of the Moravian Missionaries, among the most benighted tribes in America, with whom they have lived many years, met with no violent treatment from the most savage of them, (that I ever read or heard of) but on the contrary were used in a very pacific manner: Methinks upon the whole, there is sufficient reason to believe that there is not such a lion in the way, and that the poor Indians are not such Anakims as many slothful, and faint hearted souls have vainly imagined and represented.

It is true, impostors, jugglers, augurs, soothsayers, conjurors, dreamers, and such like deceivers are (and have been in past ages) very common among them, and I understand these at times have had great influence over them, and made the poor creatures believe almost any thing; but within about three or four years past, Satan thought it was necessary, (in order to keep his vassals in his service, and prevent them from receiving the gospel) and he was permitted, to raise up several of the females, (as well as the males) who pretended to have immediate communications from the great Spirit above, to the Indians in general, and especially to those whom I administered unto; by all that I could learn for the first two years, they only pretended to reform their people from many evils, that was injurious to their worldly interests, and at the same time, to revive their Pagan forms of worshipping the Great Spirit by barbarous music, and dances, and sacrificing of white dogs, and feasting, and a number of other extravagant fooleries, too ridiculous to recite. But last spring they came out openly against the Bible, and the gospel of Jesus Christ, and the preachers of it; and last summer and fall when I came among them, I found that they had gained many disciples, and had become very open and bold: I considered it my duty as openly to oppose them, which I endeavoured to do with all the powers of my soul; looking (I hope I did) to God, to assist me: I trust my labour was not in vain, they are now silent, for aught I hear or know; and have been so for more than three months past: and those that used to be my opposers, are steady attendants upon my preaching; and the one called the Prophetess, among the Tuscaroras, as much so as any one in the nation: but all these things brethren, I am

persuaded, that you will interpret, (as I have from the first to this day) as encouraging rather than discouraging omens.

But dear brethren, if this is not enough, to excite all the sons and daughters of Zion; to exert themselves to the utmost of their abilities; to propagate the Gospel among the poor perishing Indians, and other Heathens: there is more, there is a certainty of all that success, that is lawful to expect, or pray for: we ought not to expect, or pray for more success, or for a greater number of the Heathen to be converted, than Jesus Christ himself has promised and prayed for: he has promised that his word, shall not return void; but it shall accomplish that which he please; and that it shall prosper in the thing, whereunto he sent it, Isa. lv. 11. He has prayed to the Father for them that he has given him; that they may be with him, where he is, that they may behold his glory, John xvii. 9. 24. And we may be sure from the word of God, that some of the poor Indians, are given to Christ, and redeemed by his blood: or else the church triumphant, never can with propriety, sing the new song to him, saying, thou art worthy to take the book, and open the seals thereof; for thou wast slain, and hast redeemed us to God, by thy blood, out of every *kindred* and *tongue*, and *people*, and *nation*, Rev. v. 9.—This is enough: but there is more that I wish that you and all the Ministers of the Gospel, and all the rest of the friends of Zion, would consider, and look at: and that is, that we are all commanded, in the morning to sow our seed, and in the evening, not to withhold our hand; notwithstanding, we do not know, whether shall prosper, either this or that; or whether they both shall be a like good, Eccle. xi. 6.—Yet one thing we may be sure of, God will be glorifyed, even in an attempt to spread the light of the knowledge of the glory of God among the poor Heathen: he will approve of the disposition of that heart that attempts to glory him, by obeying his command: he approved of Abraham's attempt to offer up his son Isaac, although he forbid his proceeding, when he made the attempt, Gen. xxii. 12. 17.—And he approved of David having it in his heart to build him a house, for the glory of his name; although he would not suffer him to accomplish his desire, 1 King. viii. 18. So that every one may be sure of enjoying the divine approbation, in doing whatever is lawfully in their power, to promote the declaritive glory of God: whether

they accomplish all that they desire or not. The poor widow's two mites will be noticed by him; and he that is not able to give more than a cup of cold water to promote his cause, will glorify him, and will not lose his reward, Matt. x. 42.

Dearly beloved brethren, I am too well acquainted with you even to imagine that you doubt the accomplishment of the prophecies respecting the heathen being called and gathered into the church of Christ, in God's own due time and way; that is, by the preaching of the Gospel:—*Not only the learned and polite Heathen of populous cities and towns*, but those of the wilderness, and the Islands of the Sea: for it is said, that they that dwell in the wilderness shall bow before him, Psalm lxxii. 9: and that he will make a way in the wilderness, and rivers in the desert; the beast of the field shall honour me, the dragons and the owls; because I give waters in the wilderness, and rivers in the deserts; to give drink to my people, my chosen, Isa. xliii. 19, 20: and that the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose; it shall blossom abundantly, and rejoice, even with joy and singing, Isa. xxxv. 1, 2. Surely God will glorify the house of his glory; for the abundance of the sea shall be converted unto Christ; for the forces of the Gentiles shall come unto him, the isles shall wait for him, Isa. lx. 5. 7. 9. Methinks the tumult of the nations, the shaking of empires, the revolution of kingdoms; but especially the spirit of his mouth, with which he has inspired his church, both in Europe and America, to send forth missionaries of the cross to the Islands of the Sea, and to different parts of the wilderness, prove that he is on his way, and that the time is drawing nigh, that the abundance of the converts of the sea and the wilderness will come flying as a cloud, and as the doves to their windows, Isa. lx. 8.

Moreover, the time will come that the earth shall be full of the knowledge of the Lord, as the waters cover the sea, Isa. xi. 9. Hab. ii. 14.: and the kingdoms of this world will become the kingdoms of our Lord and his Christ, Rev. xi. 5.: and he shall have dominion also from sea to sea, and from the river to the ends of the earth, Psalm lxxii. 8.: and his church will be so purified, established and exalted, that it shall be a praise in the earth, and all nations shall flow unto it, Isa. ii. 2. chap. lxii. 7.: then the fulness of the

Gentiles will be come in, then shall Israel be saved, Rom. xi. 25, 26.: then the watchmen of Zion shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion, Isa. lii. 8.: then the Gentile church may, with a great assurance of success, say to the Jews, scattered among all nations, O house of Jacob, come ye, and let us walk in the light of the Lord, Isa. ii. 5.: but until the Gentile church is united and established, and the watchmen see eye to eye, and acknowledge one Lord, one Faith, and one Baptism, (Zech. xiv. 9. Eph. iv. 5.) I have no expectation that the Jews in general will receive the gospel and believe in the Messiah.—Upon the whole, surely we may say with the Psalmist, Glorious things are spoken of thee, O City of God, Psalm lxxxvii. 3.: but the vision is yet for an appointed time, but at the end it shall speak and not lie; though it tarry, wait for it; because it will surely come, it will not tarry, Hab. ii. 3. But let us not wait in sloth and idleness, like unfaithful servants; but let our loins be girded about, and our lights burning, that when the bridegroom cometh and knocketh, we may open to him immediately, Luke xii. 35. 36.

Finally, beloved, this first letter I write unto you, not meaning to dictate to you, or thinking that ye do not know, or are not established in the things that I have hinted at; but because I am sure you do know and are confirmed in the present truths; for seven years ago you began to patronize and assist me with your prayers and liberality, to travel and visit the poor Indians, and preach the gospel unto them: and you have continued ever since to bid me God speed; and have at sundry times wrote and sent your bounty to several tribes of them, to enlighten and encourage them in the pursuit of useful knowledge: and now I expect, as it is appointed unto men once to die, and I am now in the sixtieth year of my age, that I must shortly put off this my tabernacle. I therefore thought meet to write thus unto you, beseeching you, and the churches to which you belong, in the bowels of Jesus Christ, that all of you strive more and more to promote the kingdom of Christ; not only among yourselves, but throughout the whole world, by all scriptural means and measures that God in his providence shall furnish you with. I do not know (if my life should be prolonged) when it will be duty for me to return to New-York again, that I may have the pleasure to see any of you, or my other friends and

dear children. But if I should not live to return again, or if I do, I hope and pray God, that brotherly love may abound and increase with you as an Association, and with the churches you represent: and those of you that are called to preach the gospel, that you will be instant in season and out of season. Those of you that are pastors of churches, take heed to yourselves and to the flocks over which the Holy Ghost hath made you overseers, as those that must give an account to the great Shepherd of the sheep at his appearing.

Dearly beloved in the Lord Jesus; I sincerely request of you to remember me, and my dear consort, in your prayers while you are together, and when you return home, in public and private: we stand in need of the help of God, angels and saints. Do nor forget the poor Indians:—Never forget to pray for the coming of Christ's kingdom. I hope I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified—Amen and Amen.

ELKANAH HOLMES.

BENGAL MISSION.

The following Letter from Mr. Carey to Mr. Morris, dated Calcutta, July 15, 1802, contains a Summary of Intelligence relative to this important Mission, which cannot fail to interest our readers.

HAVING so little time to write, I shall at present confine myself to the affairs of the mission. The Lord has in this respect prospered us beyond our expectations. Eleven of our number are Europeans: viz. brethren Ward, Marshman, Powell, Fernandez, myself, and son Felix; sisters Marshman, Grant, Brunsdon, and Ward; (Mr. Ward has married Mrs. Fountain.) Miss Rumuhr, a German lady, is also become a member of our church, having been baptized about five weeks ago. She is a very pious person, of a highly cultivated understanding, daughter to the Countess of Ahbfeldt, near Sleswick. The rest of our number are natives: viz. (1.) Kristno; (2.) Rasoo, his wife; (3.) Joymooni, his wife's sister; of these you have heard before: (4.) Goluk, Kristno's daughter, who was baptized about two months ago. She was espoused to a man of Calcutta, pre-

vious to her father's embracing Christianity; but when he began to trust in Christ, she also appeared to have received some impressions; and as she had not then gone to reside with her husband, she discovered a strong aversion to enter into such a connection. The man, however, took her away by force, and kept her about twelve months, during which time no ill usage was spared to force her back to heathenism; but she stood firm. Some time ago she ran away from her cruel husband, and he declared that he did not wish her to return. She appears to be truly on the Lord's side. (5.) Gokool, a distiller, joined us soon after Kristno. His temper is unlovely, and he has been suspended from our communion nearly half-a-year. (6.) Komul, the wife of Gokool. She had long shewn the most violent opposition to the gospel, but afterwards embraced it, and was baptized. She is a woman of great simplicity, and walks honourably. (7.) Unno, a widow, was baptized before Gokool. We had suspended her from communion on account of a quarrelsome temper; but after having for some time given satisfactory evidence of repentance, she was restored to us about a fortnight since. (8.) Peetumber Singho was the next who joined us. He is a very respectable and venerable man, about sixty years of age, of the kaesto cast. Many years he had been seeking happiness among the religious sects of the Hindoos, but satisfied with none. At length one of the small tracts which we have distributed about the country fell into his hands. On reading this, he felt that it proposed a remedy for his unhappiness, and immediately came to Serampore to find us out. Having given very satisfactory proofs of a work of God upon his soul, he rejected his cast, and was baptized. He is a man of a sober, determined mind, possessed of much gravity, is well acquainted with the Hindoo writings, and gives us encreasing pleasure; even heathens acknowledge him to be a truly honest man. Heretofore they had taunted at us, because "none of the rulers or the pharisees believed:" but this conquest of grace has silenced them, his cast being the most honourable of all among the sooders, though it admits of several degrees of honour. (9.) Peetumber Mittre; (10.) Dropodee, his wife; (11.) Peeroo; (12.) Bharut; all of whom were baptized on the first Lord's day of this month. (13.) Sam Doss, a bricklayer, whom I forgot to mention, was baptized some months ago. He is a poor, honest man, well spoken

of by all; originally of the kaesto tribe, but lost cast many years ago by living with a Portuguese woman. They were married previously to his baptism. His conversation has been made useful to Peeroo and Bharut. Peetumber Mittre is a kaesto of a somewhat higher rank than Peetumber Singho. He came two or three days journey, brought his wife with him, and left all for the gospel. This appears to be the first instance of a man of his cast introducing his wife into the company of Europeans. Peeroo was formerly a Mussulman, but renounced that sect for a Portuguese woman whom he married; he was afterwards connected with the Roman Catholics.

Besides the above, we have several catechumens; viz. Komul, a brahman, who appears to be a converted man: Vykontha, brother to Dropodee: Neeloo, brother to Peetumber Mittre: Lochun, a sooder: Ramakontha, an old man, and some others. Two or three Portuguese have left the church of Rome, and, I trust, have believed in Christ. The work goes on gradually amongst Europeans: I hope six or seven of them may be reckoned as the fruits of the mission.

We have sent 100 Bengalee New Testaments by way of America. The first volume of the Old Testament, containing the Pentateuch, will be published in a few days. We have also circulated a vast number of small tracts. I am preparing for the press an Oriental Grammar. My love to all who love Christ. W. Carey.

Some fresh intelligence of a pleasing nature has been received from the Baptist missionaries at Serampore. Their little church now consists of twenty-five members, viz. twelve Europeans, and thirteen natives of Bengal. They have great hopes of several more, who bid fair to prove true converts. "We have many things," says Mr. Carey, in a letter to Dr. R. "to exercise our faith among them, principally arising from the uncultivated state of their minds (referring to the Hindoo converts): but we have also much to rejoice in, both as it respects their conduct, and their acquisition of evangelical knowledge; and even when we have viewed them on the worst side, we can truly say, that they are the excellent of Bengal."

Some of the Portuguese also, of whom there are thousands at Calcutta, nearly as ignorant as the heathens themselves,

begin to seek after somewhat better than the superstitious forms of popery. A few of these people attend a meeting lately set up by Mr. Carey in that city, where he explains to them the way of salvation.

Hitherto the Mahometans have seemed more inveterate, in their opposition to Christianity, than the Hindoos. Only one of the natives baptized at Serampore was of the former class, though twelve of the latter have embraced the gospel, and several more have lost cast. But one most encouraging circumstance has lately occurred, which is thus related:— "About the end of May 1802, three Mussulmans came from a distant part of the country, to hear the gospel." "My heart," said Mr. Marshman, "fluttered around these men, like the fisherman's when he sees a fine fish on the hook, but fears it is not strong enough to detain him." They seemed very inquisitive. Mr. Carey being from home, Marshman and Ward begged them to stay till their elder brother returned; to which they consented. They had much conversation with them about the great doctrines of Christianity. They were free and candid in their objections; and gave ear to the representations made of the gospel plan of salvation. When Mr. Carey returned, he again went over the same subjects, in a very long conversation, they hearkened with great attention, seemed well pleased with their visit, and earnestly invited the missionaries to their villages, promising to accompany them through that part of the country. Being desirous to depart, the missionaries gave them Testaments and smaller papers, earnestly exhorting them to seek the way to eternal life; and promising to visit them in the rainy season, when the passages by water would be open. In July 1802, one of them, deputed by the others, came again to Serampore, to conduct one of the missionaries to their residence. Mr. Marshman went up, and took with him two of the baptized Hindoos, Peetumber Mittre and Bharut. They found about 200 persons in that neighbourhood, who have for several years rejected cast. They are both Mussulmans and Hindoos, formerly of various casts, who have been convinced of the folly and wickedness of both the Hindoo and the Mahometan faith; but confessed that they were ignorant of what was right, and therefore, hearing of the missionaries, they wished to know the gospel. Mr. Marshman's reception among them exceeded all expectation: many were ready gathered together to hear the word when he arrived, having had

previous notice of his being expected; and they heard with a kind of pleasure and eagerness seldom seen in that country. They desired the missionaries would write to them, and visit them again; and promised to visit them in return. In short, a very hopeful prospect presents itself; and they trust a church will soon be formed in those parts. Mr. Marshman, on his return, got intelligence of a still larger body of such dissenters from the religion of the country, a day's journey nearer to Serampore. He visited them also, and found near two thousand persons there, who have publicly renounced their cast, and who received him with great pleasure, and were very desirous of his coming to them again. The missionaries, had just written to the first people, when the last letters came to England, and meant to send Bharut up to them again. "Indeed," says Mr. Carey, "I think that the stir both among natives and Europeans, has increased, is increasing, and will increase. I have much desired to see the Bible printed in Bengalee and Hindostanee before I die. The New Testament in Bengalee is not only printed, but widely circulated. I suppose 600 copies at least are gone; and a new edition will be necessary before all the Old Testament is finished. The Pentateuch is printed off, which makes the first volume, and the college having ordered 100 copies of the Psalms and Isaiah, as a class book, we are now printing these two books. The Psalms will be included in the third volume of the regular set, and Isaiah in the fourth; but we contrive to throw off the whole number of both books, and at the same time make the two copies in the form of a complete volume for the college. A gentleman, who is our cordial friend, has begun to translate the New Testament into Hindostanee: I hope he will go on with it, though he is so hard a student, I have some fears lest he should injure his health. Our hands are completely full, though we have sil native compositors, besides brother Ward and my sons Felix and William. The small tracts which we have printed, and of which probably not less than 20,000 have been distributed, are of six or seven sorts, all close addresses to the conscience. Though so many have been dispersed, yet still people are eager to obtain them in many places."——

CONVERSION OF A DUTCH OFFICER.

DURING the late war, the Ambuscade Dutch frigate lay for a very considerable time in the port of Sheerness, where Capt. Mackay, a pious well-informed Christian, and six or seven other officers attended, with regularity and seriousness, the ministry of Mr. F. During their stay, Lieut. S., who was a professed Infidel, and a great admirer of Voltaire, (having all his works), and who had frequently ridiculed his brother officers for their attachment to religion, was prevailed on to accompany them to the house of God; and, the second Sabbath that he attended, it pleased the Lord to apply the word with power to his heart. On his return to the ship, he got rid of Voltaire, purchased a Bible, and some other religious books; and, when he left the port, was an humble enquirer after the truth as it is in Jesus!

T. S. F.

AWFUL EVENT.

Extract of a Letter from a Minister in a small Sea-port Town in Scotland.

I HAVE just now heard of a dreadful scene:—One ———, for many years master of a coasting-vessel, an inhabitant of this place, had, in his younger days, made a distinguished profession of religion, and, among the small but respectable body to which he belonged, he was deemed an eminent Christian. Many years ago, this man became a Deist; nay, an avowed Atheist—and made the being of Deity, and a future state, the subjects of his ridicule and profane mockery. For horrid swearing and lewdness, he had perhaps few equals in Scotland. Last night, in a public house, when in a rage of swearing, he dropped into eternity in a moment, by the rupture of a blood-vessel.—How awful, to be hurried before the tribunal of God in the very act of blasphemy!"